The Wesleyan Methodist

Marion, Indiana, November 29, 1961

A VOICE OR AN ECHO

George E. Failing

AN ECHO is the rebound of a voice.

It is soul-less. It is not a person; there is no breath in it. It is divorced from heart and mouth. It is merely a mechanical reproduction.

A voice is proof of a person. There is a mind, an experience, a design back of the voice. For a voice is more than mere sound. A voice is a sound plus a meaning plus a person.

God's was the first voice. No one had spoken before He spoke. But when He made man, He gave man a voice. This was God's gift of expression, of communication. Only a voice can express what man needs to express. Animals do not have a voice because they do not have a capacity that demands such expression. Only living, rational, spiritual creatures need voices. Sounds will do for others.

A voice means communication. Man can communicate to man what he hears from God. Truth does not originate with us, but it may be transmitted by us.

The true prophet is one who hears words *from God's mouth* (Isa. 55:11) and conveys that life-giving word to his fellows. He is God's voice. But he ceases to be God's voice when he no longer hears God's word, when he no longer speaks God's word.

The false prophet is an echo of the facts and ideas he has gathered as a man gathers sea shells by the shore. He treasures and sorts them, then displays them to his friends. But he forgets that they are only relics of living things, not living things themselves.

This pseudo-prophet gathers from books and lectures what men have said, mixes them a bit in the mortar of his mind, then shares what he has gathered. It has cost him no sacrifice or suffering to gather the truth. He has not spent hours in personal fellowship with God. What he says has neither the throb of time nor eternity. His words are neither breath to the living nor resurrection to the dead.

Every preacher must aspire to be a voice. He must know God for himself. He must hear truth from God's mouth. The word of Christ must dwell in him richly. Then the words he speaks will be words of life. They will have divine breath in them. Men will hear them and live.

Only a voice will do. I do not need a name or a title. Make me a voice, O God.

Ministers' Issue

Editorials

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If Walls Had Ears

We, the walls of the pastor's study, have heard it all. What tales we could tell, what secrets could be revealed! However, the high confidence shown by placing us in this position of dignity and trust has never been betrayed. The varied scenes of sorrow and joy, remorse and forgiveness, confession and self-justification, harsh words and kind words, occasionally with anger, often with tears, always with prayer—all these we have observed and never as much as breathed a word! This morning it's different, we're just bursting to tell you what happened.

The step was sure, the knock firm and the voice clear as the caller said, "Pastor, may I have five minutes of your busy time this morning? I felt I just must stop in and tell you what the Lord has done for me." The story that followed made us stand a little straighter to absorb the full impact of the good news.

The voice went on.—

"Well, you know ever since I've been saved I haven't been quite satisfied, and I've been asking the Lord for a stronger faith and more knowledge. My prayers aren't very long for I'm not accustomed to praying you know, but I guess the Lord knew I meant them from my heart."

The pastor smiled, he knew and remembered this man, past sixty, and certainly he had not been the religious type. He had been here before. The aroma of tobacco used to waft in with him, but that wasn't the worst. His knowledge of the Bible was so nil that he asked the pastor one day the difference between its two parts, and was surprised when he learned the Old Testament was written before Christ and the New Testament after Christ. But still more difficult was his idea that he had been too big a sinner and the rest of his life wouldn't be long enough to make up for the past. But listen to him now . . .

"Sunday morning the Lord really gave me what I've been looking for. After the sermon I went home and wept for an hour and a half. (I haven't wept in years.) I received such peace and joy, why I just felt all washed and clean inside. You know I believe I've been filled with the Holy Spirit."

His face beamed. "You know things have sure changed in the six months since my wife and I have been saved. There's no more quarreling in our home and there's something to live for. I used to feel like running away from my problems and never coming back. Since that night in prayer meeting when we sought the Lord I've been through some rough spots though. Sometimes I was in such trouble in my soul, I couldn't sleep and things would bother me. I had received a lot of help—my outward sins were gone but something wasn't right inside. Baptism and church membership helped me on the way, but many things I did just through duty. But now—*it's different,* I have a new picture of the sacrifice of Christ for my sins, and I have such love and peace and I want to tell everybody about it."

Well, you can imagine by this time we certainly were "stretching for the ceiling." You see, we don't hear stories like this every day and then, he said, "Now pastor, if you ever find an older man like myself that thinks he can't be converted and be satisfied, send him to me and I'll do all I can to help him."

The pastor pointed out a man that was new in the church service Sunday night who had been impressed with his testimony and he replied, "I'll drop in to see him. That would be wonderful if I could help him to the Lord. You know a person shouldn't be discouraged too soon if someone doesn't respond right away. Look at the times Brother—(Here we must keep confidence.) talked to us before we came. Why, the first time he invited us when you had a Forward Campaign we thought Sunday school was just for kids and now—we never want to miss!"

Well, we know he not only came but brought a load with him every Sunday morning. The pastor appreciated this and many other things too. In fact, this new experience for our caller was one of the fruits of the Week of Evangelism which, in some way, hadn't seemed especially successful. We didn't need to raise the roof for the pastor's praise to reach the Lord when he concluded, "I'd surely like to hear that Sunday morning sermon again sometime. Why, I feel so happy, I wish I could write a book."

We weren't real sure about the book but thought the story too good to keep between the walls of a pastor's study. —Reprinted from *The Church Herald*

A Burning Light

Light is produced in two ways—by reflection in a mirror or as a flame enkindled around a wick. The old-fashioned tallow candles which our grandmothers used to make from molds were very meaningful to me as a source of light. I have watched the great drops of tallow run down the side of the candle like the tears of sorrow; and I have watched the candle become warped and misshapen by the heat as it burned low, but all the time it was giving light to those in the house. "The spirit of man is the candle of the Lord." If it is to be a source of light, the fiery flames of the Spirit must be kindled round it; and often the great teardrops of sorrow will fall, and the body become warped and misshapen in the process.—H. Orton Wiley in *Faith in These Times* Beacon Hill, 1961.

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I Was Reading

by the Editor

● from the pen of news columnist Sydney J. Harris that "the Peace Corps, it seems to me, will have absolutely no effect upon peace or war. It is much too late for such undertakings to influence the course of world events. Nor will it do a great deal of good for the undeveloped countries. If we accept these two blunt facts, then it is possible to approve of the Peace Corps wholeheartedly—for what it will do to the American youths who take part in it. It is education of the best sort—education that involves young adults in the problems and suffering of others. . . . It is better, in many ways, than a year in college. . . . Young people of college age are turned inward too much upon themselves in their pursuit of a career; their studies make them neurotically self-concerned at precisely the stage of their emotional lives when they most need to turn outward to the world, to give of themselves and to identify with the problems and sufferings of other people. If the course of formal study is too prolonged, the student may achieve narrow scholarship but no broad wisdom."

● an article that should be must for all Americans. I refer to "What's Happened to Patriotism?" in the October *Readers' Digest*. "We as a people have been taunted and reviled and challenged in the last few years. A soulless Thing slaves at us today on all continents, under all the seas, and out into the void of interplanetary space. Our national nose has been rubbed in the dirt. The flag for which our ancestors bled and died has been torn down by a dozen comic-opera countries. I don't know when at long last the American people will arise in all the power and majesty of their great tradition to put an end to this role of international doormat, which becomes us so poorly. . . . We have not an hour to spare. If God grants us the time and the will, we may still be able to preserve this lovely land of ours as it once was and—please God—will yet be again: a nation fit for heroes, serene in the knowledge of our past, confident and ready."

● from the report of Representative E. Y. Berry, Second District of South Dakota, that "since 1948 U. S. Customs Bureau officials have been under orders to screen communist propaganda coming into this country and intercept unwanted and unsolicited material. On March 17 of this year the Kennedy administration pulled the plug on the Customs like, allowing Red propaganda mail to flow into the United States at a near flood-tide rate. This flow of material is delivered free of charge by the Post Office, adding to the already enormous Post Office deficit. I have joined in the effort of Representative Glen Cunningham of Nebraska in introducing legislation to halt the circulation of communist literature by the way of U. S. mails."

● in *The Christian*, October 22, an article entitled "Why, Mr. Hillman?" written by Donald K. Shingler. Mr. Shingler tells about a letter written by Mr. Hillman, president of Republic Electric and Development Company of Seattle, Washington. Mr. Hillman's letter which has received wide publicity notified a Mr. Meredith of Yarrow's Limited of Victoria Bridge, British Columbia, that the Republic Electric and Development Company would not accept an order for a memory control

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DECEMBER 10

Is Bible Sunday

General Superintendent B. H. PHAUP

THE American Bible Society continues to write exciting chapters in its work of translating, publishing and distributing the Holy Scriptures. It is nothing less than miraculous that this organization is able to prepare and send out multiplied thousands of Bibles and Scripture portions annually, in approximately 1,200 languages and dialects. Just as rapidly as funds and facilities permit the work embraces new areas, and thereby other peoples are able to read for the first time the Word of God in their native tongue.

This is one type of evangelism which bears the stamp of heaven. There are special promises to the effect that God's word will not return void. It is living and powerful. The challenge and need to get out the printed page were never greater than now. Sinister and evil forces are sowing down the nations of earth with inflammatory and dangerous literature. One method of combating such campaigns of hate and terror is to pour in the Word of God. It has striking and penetrating power beyond any other because the Living Spirit writes its messages of love and redemption upon the heart.

The Wesleyan Methodist Church, along with numerous other groups, is privileged to give support and cooperation to the American Bible Society in its mammoth task. No one church group could possibly accomplish alone what is being done by this cooperative effort. Every possible courtesy is extended our denomination by the officials of the Bible Society. Two Wesleyan officials are members of the Advisory Council, and are invited to meet in annual session at the expense of the Society. From this Council meeting recommendations are made to the Board of Managers.

Furthermore, certain materials are furnished us free of charge to aid in promoting the use of the Scriptures. For the second successive year, the Society has provided for us, with our imprint, a large supply of attractive folders containing a message furnished by one of our representatives. These are being distributed among our people, and it is hoped that they will have general acceptance.

It is fortunate that Mrs. Stark, president of the Woman's Missionary Society, is a member of the Society Council, as that affords direct liaison with the missionary organization of the Church. Our ladies are doing unusually well in supporting this work. Their interests in this area are being promoted through the General WMS office, and it is requested that their contributions be sent through the prescribed channels so that the societies may get proper credit.

It is urged that our churches plan to receive special offerings for the Bible Society in connection with the observance of Bible Sunday. These funds should be sent to the office of the General Treasurer, Box 2000, Marion, Indiana. Please give clear direction as to whether a church, Sunday school or other group should have credit. Let us show a vital interest in spreading the Word of God by making the offering liberal.

Spiritual VITALITY

DONALD C. BOYD, Pastor
North Springfield, Pennsylvania

From a paper read at a Ministerial Institute and submitted for publication.

AS PREACHERS it is necessary that we translate the eternal Word of God into our daily lives and daily ministries.

This is true whether we refer to the Incarnate Word, the Spoken Word, or the Written Word. If we are to give diligence to make our calling and election sure, if we are the ones to be sent, the ones to proclaim the divine Word, the ones to be heard, then we must transfer authority to power, apotheosis (glorified ideal) to practicality, and action (habitual deeds) to passion (ardent affection).

The personal and vital question for us thus becomes: Do I set apart as my supreme possession, the Word of God—however it is expressed—in my life and high calling? This Word which spoke out of the silence of eternity (Gen. 1), which was manifested in the Son (John 1), which is now expressed by the Scriptures (I Pet. 1). Do I realize its value in every phase of human existence?

As men of God, in whom is invested the obligation and responsibility, of immortal souls, we cannot afford to be careless concerning the importance of the Written Word of God in regard to religious experience. The church or sacraments or discourse preaching can in no wise be offered as a substitute. It is the Written Word that reveals the character, the nature, the emotions of God. If we do not know His Word then we do not really know Him.

If we do not know Him, how can we adequately, authoritatively, affectionately, proclaim His gospel, promote His kingdom, procreate His faith!

More serious and salient yet is the the vast difference between keeping the other fellow's vineyard and keeping our own. The man of God must appropriate the Word of God personally for the peculiarities of his own life, the purity of his own conscience, the pressures of his own pastorate, the problems of his own home, the peremptoriness of his own faith, and the propensities of his own flesh and spirit.

But nowhere is this must of personal appropriation of the Word of God greater or more grave than in the possession of "Spiritual Vitality."

A mere intellectual grasp of the Word of God is of no subjective value. Reading or hearing the Word of God is not enough. The soul must be moved. We need infinitely more than a mental stimulation: we need God's direction in all of our life. The knowledge of Christ that we needed for conversion does not now suffice for progress, for sanctification, for maturity. The whole manifested outward life is absolutely dependent upon the hidden life, the secret life, the inner man—and that inner man must be strengthened.

Our very position as a minister forbids us to be a secular member of society; hence we cannot be secular in our character and habits. This calls for eminent piety, for a superior grade of Christian character. It was remarked of John Bunyan that "he uses God's Word more than his own."

I feel that here is one of the greatest needs of the Christian ministry of today. We have laid such stress upon the importance of prayer (and I do not disregard prayer) that we have neglected to give the Word of God its rightful prominence. And especially is this noticeable in the devotional life of the pastor.

We search diligently the Word of God for the sake of preaching to others; but inefficiently, inefficaciously, for the sake of obtaining food for our own soul. The result is that the Word is not adequately revered and thus cannot bring us into a vital spiritual life.

The dilemma is: if we read the Bible apart from prayer we will degenerate into the philosophical (intellectual); if we pray without the Bible we will lapse into the psychological (reverie). Neither of these conditions is conducive to growth in piety, growth in holiness, growth in communion with God, growth in a high state of devotion (which is righteousness, and peace and joy in the Holy Ghost").

Therefore, a sober and serious devotional study of the Word is a habitual must because—

we must take in before we give out;
we must be exercised in our emotional life;
we must receive new light and knowledge for growth;
we must have an increase of faith;
we must have an encouragement in faith;
we must know ourselves;
we must fellowship with the Divine.

Therefore, the man of God must live in The Book. It must become an autobiography for him. He, himself, is the leper whom Jesus heals; he is Peter to whom Jesus thrusts the threefold question, "Lovest thou me?"; he is Paul who is "crucified with Christ"; he is Timothy who is to

"give attendance to reading, to exhortation, to doctrine";
"meditate upon these things";
"take heed unto thyself and unto the doctrine";
"continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

If we would rather read the daily paper, or a secular periodical, or a religious publication than the Word of God, this demands a change!

The Word of God is the essence and factotum of religious experience for the man of God.

High lights about —

Some Preachers I Have Heard

GEORGE W. RIDOUT

MY TRAVELS through the various parts of the world have brought me into contact with religious workers and leaders and preachers in many ways. In my student days I was a voracious reader of sermon literature and biography of the great preachers. I had a few chances here and there to meet and hear some of them whom I had read much about. I should have liked to have heard Spurgeon in London and Joseph Parker, the so-called lion of the British pulpit. I thought I was in fortune when I was in London and went on Sunday morning to hear Parker in City Temple, but I missed it; he was on his vacation, but my disappointment was relieved somewhat that day because in the afternoon I went to St. Paul's Cathedral and heard Canon Scott Holland, and at night I went to West London where I heard Hugh Price Hughes, the great evangelistic leader of British Methodism.

St. Paul's Cathedral in London was a great center for preaching in the days of Canons Liddon and Scott Holland. Liddon's afternoon preaching crowded the great building to its limit—preachers as well as laymen from all over London went to hear that gospel orator; he was a great Oxford scholar but thoroughly orthodox and evangelical. Let me suggest to my young preacher friends that if you want some fine reading to put iron in your blood, read Liddon's Bampton Lectures, or "The Divinity of Our Lord"—they are classic! Unitarians and Modernists have nothing to say after Liddon gets through with them. Although I did hear Liddon, I was delighted to hear his successor, Canon Scott Holland, and brethren, he certainly was a thunderer! He had a great message on the gospel. He was a mighty preacher. Some years after that when I was preaching in London I went down in the afternoon to St. Paul's. The music and singing were gorgeous, but the preacher was a "lion in curl papers"—he had no message; he was an echo, not a voice!

I went at night, after hearing Scott Holland, to West London to hear Hugh Price Hughes; he always caught the crowd for God and the gospel. He preached thirty-odd souls into the inquiry room that night. He was intense always, and kept his ministerial brethren on the anxious seat wondering what he would do or say next. He was a great scholar, university graduate, and joined the ministry full of conceit and was a despiser of evangelism until he happened in on Pearsall Smith's Holiness Convention at Brighton, and there "he who had come to scoff remained to pray"; like Saul of Tarsus, he was unhorsed, fell in the dust, went blind to his prejudices and hate of evangelists, and became one of the leading evangelists of England, often majoring in his preaching on entire sanctification.

I heard J. H. Jowett once at Princeton and twice in his New York pulpit; he was a pulpit orator more after the type of Beverly Carradine than Dr. Morrison. Jowett, like Apollos, was eloquent and mighty in the Scriptures. He was a great Bible expositor and preached in one of the highest salaried pulpits in New York. His sermons were rhetoric dipped in unction, his sentences were exquisitely cut. I consider his Yale Lectures on "The Preacher, His Life and Work" the very finest thing in homiletical literature. I used it considerably in my classes at Asbury Theological Seminary; that book should be in every library of our holiness schools, and in every preacher's study.

I heard Talmage once. I had read him for years, his sermons moved and charmed me. He was a word painter of surpassing skill, his skies were always casting stars of thought that thrilled. The one and only time I heard Talmage I was not so greatly impressed; he was not in his own pulpit, and was not at his best, but I caught some idea of his size and powers. I advise the reading of Talmage for his language and word painting.

I heard General William Booth, the old warrior of the Salvation Army, once in Philadelphia. He reminded me much of what I thought the Prophet Elijah was like; he had a massive head of white hair and a flowing beard which shook in the breeze created by his eloquence; he was so full of material that sometimes he stuttered as he sought to pour out his great soul in the gospel message. Booth's family produced several great preachers, of whom his daughters, Evangeline and Marechale, were the best. When I heard Doctor Bresee at Chicago in two great night sermons, he reminded me very much of General Booth. He was prophetic in appearance and address, and preached from a full soul, *sermons that really were sermons*—logical, Biblical, evangelistic and delivered with unction and power. I have no doubt that if Dr. Bresee had not been ostracized by the Methodist Sanhedrin of his day he would have become one of the great bishops of the church like Bishop Joyce.

A rather unique and erratic preacher and evangelist of these old-fashioned days was "The Boy Preacher"—Thomas Harrison—he had great revivals all over the country. He seemed like Elijah, to drop out of the skies, and brought to the churches messages of singular simplicity, but of the most electric power. There seemed to be something hypnotic about Harrison that captured the crowd wherever he went; his sermons were unlike anything ever heard from any other preacher, possibly due to his peculiar manner. I heard Harrison in various meetings, also at Ocean Grove.

I heard Moody in both New England and Philadelphia—he was as a preacher in a class by himself; without training, without college or seminary, with no more homiletical training than the Apostle Peter, yet in Moody we see a man who moved two continents; and

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"LORD, GIVE ME

UTTERANCE . . .

to make known the mystery of the gospel" (Eph. 6:19). Utterance is more than oratory. It is more than the paraphrasing of good sentences. It has in it more than logic. Utterance goes beyond sound or language. One may speak and yet say nothing! We may hear the sound, know the language, understand the logic and appreciate the creative ability of the speaker, and yet never gain any real understanding of the Christ or the Scriptures.

DON H. POLSTON, Pastor
San Antonio, Texas

It is possible for one to be known as a Bible expositor and yet never really expound its true spirit or its true message. The spirit of the Word is not comprehended by "flesh and blood," and neither can it be transmitted by "flesh and blood." For the Gospel is a "mystery" both to the unregenerated heart and to the unenlightened mind. It was the prayer of Paul that "the eyes of your understanding might be enlightened." He was not expressing this desire for the unregenerated but for the church.

To speak with divine utterance we must have our understanding quickened by the Spirit of Truth. Before our inner heart is opened to the voice of God we will find ourselves bound to speak from isolated passages and not from the whole Book.

Utterance will freely and joyfully walk the paths of God's Book, ever opening it to hungry hearts. Paul was not satisfied just to speak, but he asked for utterance ". . . to make known the mystery of the gospel . . . boldly as I ought to speak," he said.

Utterance is not a natural gift, it is divine. One may have the gift to speak but again this is not utterance. Simply because we may preach easily and have freedom, does not necessarily mean utterance. The tragic thing is that we may have boldness and yet fail to "make known the mystery of the gospel." The result of utterance is to "make known" as Paul stated.

It is God's desire then that His workmen not only present facts but reveal the mystery of the facts. If factual preaching (and I use this term as one would use the word "letter") were sufficient then we could forget about the spirit of truth and the need for utterance. When Peter preached on the Day of Pentecost he had all his facts correct, and he had utterance. His preaching did more than convince the hearers; it convicted them and converted them, too.

Utterance will not draw attention to one's self but to Christ. In his first epistle Peter states, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (4:11). Utterance then is not speaking with infallibility but with Infinite ability!

There are times when we must speak, the schedule calls for us to speak, it is expected of us. At these times let us go with full assurance, after waiting on God in humble faith, that we shall speak "the oracles of God and minister in the ability which God giveth."

This ability which God giveth may not be impressive to all. It may not reach all that hear. But when you have the message committed and have attempted to stay in this ability which God giveth, you can be assured that the mystery has been made known. To the "gifted speaker" you may appear to be weak, and you are, but to the enlightened heart you will be transmitting the oracles of God to his soul. There will be no human straining but a relaxed heart in His faithfulness to give the ability. And if there is no "conscious utterance" nor "conscious ability" we humbly commit our message to Him who giveth and taketh away;

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W. C. BRANNON, Pastor
Topeka, Kansas

The Parsonage Family

SOME THOUGHT should be given to the physical house, or the parsonage in which this family lives. We are aware of the fact that but few of our parsonage families are privileged to live in beautiful houses. Some do, it is true, and most of the churches today are seeking to provide better housing quarters. Whether it be a sixteen-room mansion or a three-room cottage, it is to be the home of the pastor and his family. And the families of the church which you pastor, as well as the people of the community, will look to you to set an example.

If your home is shiny and new, it should be kept looking new; but if yours is the old relic of ancient days, you, too, will be expected to prove what a little paint, a bit of varnish, a scrub brush, some wax, and a lot of elbow grease will do in making your place of abode the ideal of the community.

The pastor's wife plays a great part in how a home is kept. If she is untidy, a bit lazy, and has no appreciation of cleanness there is a possiblity that the pastor's ministry will be greatly hindered.

The parsonage home is to be a spiritual fountain head from which will flow the beauty of Christ. How great a responsibility is placed upon us as pastors. Paul tells us in his letter to Timothy as recorded in I Timothy 3 (Amplified Translation):

If any man (eagerly) seeks the office of bishop (superintendent, overseer), he desires an excellent task. Now a bishop (superintendent, overseer) must give no grounds for accusation but must be above reproach, the husband of one wife, circumspect and temperate and self-controlled; (he must be) sensible and well behaved and dignified and lead an orderly (disciplined) life; (he must be) hospitable—showing love for and being a friend to the believers, especially strangers or foreigners—(and) be a capable and qualified teacher.

If a minister can classify under this Scripture—and surely we ought to—it sets before us something of the high office for which we have been called. How careful we should be in all holy living, lest we be accused and our name brought under reproach.

The parsonage home requires much from the pastor as head of the house. Paul again said as recorded in Ephesians 5:23: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Every organization must have a head. Just as Christ is the head of the church, the husband should very definitely be the head of the home. There must be real Christian love existing. Without it the home will become static, rather than stationary. We must have that which will make the parsonage home firm and solid; love seasoned with grace will do it.

Children, coming to the home to bless and grace it, pose other problems and responsibilities, which to themselves are different and great. It is only natural for us as Christian leaders to desire to raise a family for God. However, these are difficult times in which to properly care for and to provide the many needs of a growing family.

Rearing children has become largely a matter of providing physical necessities and luxuries and, for the rest, letting the child do as it pleases and spend its time where it chooses. Old-fashioned as the idea of discipline is, the minister has a call to advocate it ceaselessly. Juvenile delinquency rarely follows careful training. The minister's childdren must be reared, and reared properly. The fact that a child is born to the parsonage does not mean that it will just naturally grow up to be a perfect boy or girl in the atmosphere of the parsonage. Indeed, for certain reasons, it is exceptionally difficult to rear the preacher's boys and girls.

One of the reasons is that many foolish church members insist on spoiling them. The minister's children are petted and pampered, not only by silly old maids and other women, but by some men of the church. Entirely too much attention is accorded them. This creates a great danger of their being spoiled.

Another reason is that other people's children on the playground, in school, and everywhere expect better conduct of the minister's children than of their other mates; and, often in irritatingly mocking manner, make it plain that they do. It takes a lot of moral stamina in a boy to keep him straight when some other boys jeer, "Of course you don't dare, because you are a preacher's boy." Do you wonder that, thus stunned, the preacher's boy plunges into evil doing?

What can the minister do about rearing his children properly under the generally prevailing circumstances? One thing is certain—the minister has no right to withdraw and turn the training of his offspring over to his wife. Hand in hand, and with perfect understanding and harmony, let them make themselves loved and respected by their children. Brethren, let us bear in mind what dire consequences come when the minister's children do go astray; and may the parsonage parents firmly, intelligently, and lovingly set themselves to the task of rearing children who will be a joy to their hearts and an honor to the parsonage. It can be done, and it has been done in thousands of cases. The parsonage has no reason to blush on account of the children it has produced. Its black sheep have been surprisingly few.

The place of obedience on the part of the children should be learned early in their lives. Parents who stand together on the matter of discipline and make it known to the children that they have the word of authority in the home, have but little trouble with the discipline problem. As St. Paul said in Ephesians 6:1,4—"Children, obey your parents in the Lord: for this is right." "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." When these two Scriptures are woven firmly into the family life and practiced by parents and children, there is going to be blessed results in that family. How can we expect some parents to properly teach and train their own children when they have not learned to discipline themselves?

It is not the responsibility of the parents to choose the calling or occupation of the children; but it is indeed inspiring to observe the children as they grow in stature and in the likeness of Christ, and then one by one, hear the voice and calling of God as

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Neglect of the Inner Life

by Madame Guyon
A French mystic, 1648-1717

Reprinted from Spiritual Progress published by Dodd and Mead.

The barrenness of preaching, vice, error, heresies, and all sorts of evils arise from the fact that the people are not instructed in the prayer of the heart, although this way is surer, easier, and fitter for the simple-minded. Pastors are exhorted to set their flocks upon the practice of it, without employing them in studied forms and methodical devotion.

IF all who labored for the conversion of others sought to reach them by the heart, introducing them immediately into prayer and the interior life, numberless and permanent conversions would ensue. On the contrary, few and transient fruits must attend that labor which is confined to outward matters, such as burdening the disciple with a thousand precepts for external exercises instead of leading the soul to Christ by the occupation of the heart in Him.

If ministers were solicitous thus to instruct their parishioners, shepherds, while they watched their flocks, would have the spirit of the primitive Christians, and the husbandman at the plow maintain a blessed intercourse with his God; the manufacturer, while he exhausted his outward man with labor, would be renewed with inward strength; every species of vice would shortly disappear, and every parishioner become spiritually minded.

O when once the heart is gained, how easily is all the rest corrected! this is why God, above all things, requires the heart. By this means alone, we may extirpate the dreadful vices which so prevail among the lower orders, such as drunkenness, blasphemy, lewdness, enmity and theft. Jesus Christ would reign everywhere in peace, and the face of the church would be renewed throughout.

The decay of internal piety is unquestionably the source of the various errors that have appeared in the world; all would speedily be overthrown were inward devotion re-established. Errors take possession of no soul except such as are deficient in faith and prayer; and if instead of engaging our wandering brethren in constant disputations we would but teach them simply to believe and diligently to pray, we should lead them sweetly to God.

O how inexpressibly great is the loss sustained by mankind from the neglect of the interior life! And what an account will those have to render who are entrusted with the care of souls, and have not discovered and communicated to their flock this hidden treasure!

Some excuse themselves by saying that there is danger in this way, or that simple persons are incapable of comprehending the things of the Spirit. But the oracles of truth affirm the contrary: "The Lord loveth those who walk simply" (Prov. 12:22, vulg.). But what danger can there be in walking in the only true way which is Jesus Christ, giving ourselves up to Him, fixing our eye continually on Him, placing all our confidence in His grace, and tending with all the strength of our soul to His purest love?

The simple ones, so far from being incapable of this perfection are, by their docility, innocence, and humility, peculiarly qualified for its attainment; and, as they are not accustomed to reasoning, they are less tenacious of their own opinions. Even from their want of learning, they submit more freely to the teachings of the divine Spirit; whereas others, who are cramped and blinded by self-sufficiency, offer much greater resistance to the operations of grace.

We are told in Scripture that "unto the simple, God giveth the understanding of his law" (Ps. 118:130, vulg.): and we are also assured that God loves to communicate with them: "The Lord careth for the simple; I was reduced to extremity and He saved me" (Ps. 114:6, vulg.). Let spiritual fathers be careful how they prevent their little ones from coming to Christ; He himself said to His apostles, "Suffer little children to come unto me, for of such is the kingdom of heaven" (Matt. 19:14). It was the endeavor of the apostles to prevent children from going to our Lord, which occasioned this command.

Man frequently applies a remedy to the outward body, while the disease lies at the heart. The cause of our being so unsuccessful in reforming mankind, especially those of the lower classes, is our beginning with external matters; all our labors in this field do but produce such fruit as endures not; but if the key of the interior be first given, the exterior would be naturally and easily reformed.

Now this is very easy. To teach man to seek God in his heart, to think of Him, to return to Him whenever he finds he has wandered from Him, and to do and suffer all things with a single eye to please Him, is leading the soul to the source of all grace, and causing it to find there everything necessary for sanctification.

I therefore beseech you all, O ye that have the care of souls, to put them at once into this way which is Jesus Christ; nay, it is He himself that conjures you by all the blood He has shed for those entrusted to you. "Speak to the heart of Jerusalem" (Isa. 10:2, vulg.)! O ye dispensers of His grace! preachers of His word! ministers of His sacraments! establish His kingdom!—and that it may indeed be established, make Him *ruler over the heart!* For as it is the heart alone that can oppose His sovereignty, it is by the subjection of the heart that His sovereignty is most highly honored: "Give glory to the holiness of God, and he shall become your sanctification" (Isa. 8:13, vulg.). Compose catechisms expressly to teach

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Some Preachers . . .

(from page 5)

in Great Britain, strange to say, moved the universities as they had never before been moved by a religious leader. Moody was not an orator, but a plain-speaking man so full of the gospel and so possessed by the gospel message that the multitudes were captured by his preaching, and sinners by the thousands were "the slain of the Lord." I heard Moody preach on Galatians 6:7, "God is not mocked: for whatsoever a man soweth, that shall he also reap." His points were: "(1) A man expects to reap what he sows; (2) a man expects to reap from the same kind of seed he sows; (3) a man expects to reap more than he sows; (4) the kind of seed makes no difference." God has all kinds of preachers. In the New Testament He had Peter the fisherman, and Paul the university of Tarsus graduate. Peter preached in the power of the Holy Ghost at Pentecost and had three thousand people converted. Paul preached a learned sermon at Mars' Hill and nobody got saved!

I heard Bishop William Taylor in Philadelphia; then an old man, very quiet. It is the ripened corn that most lowly bends its head; so it was with Taylor. I was struck with his humility—he preached and evangelized in all parts of the world, witnessed great revivals. He had plowed his way through the continents as the "Flaming Torch," and at last the Methodists woke up to his worth and value and made him Bishop of Africa.

Down South they had some mighty pulpit orators—Kavanaugh, Bascom, Munsey, Pierce and others, and in the later days, Bishop Candler. I heard him in Toronto as he preached the Sunday morning sermon, but I think I heard him at his best at Asbury College where he let out his eloquence to the crowded chapels morning after morning. Candler was one of the great preachers of the century; he was full of Bible, his sermons were on great themes, particularly the resurrection; he abounded in wit and humor. Speaking of the storm on Galilee, he said, "The Lord sent them across the lake to blow the politics out of them." Also he said, "Some preachers think the Apostle Paul is behind the times; I'd rather ride in an oxcart with Paul than in a Pullman with these critics."

I heard Billy Sunday variously, and truly he was a great preacher. Billy began as considerable of a rowdy in the pulpit and on the platform, but he learned to preach and to put sermons together that were masterpieces. I heard him in a preachers' gathering in Philadelphia; his sermon excelled anything the presiding bishop could preach or any of the preachers then present.

A wonderful preacher of the gospel was Gipsy Smith. The first time I heard him he was holding a meeting in Dr. Cadman's church in Brooklyn, N. Y. He preached that night on the conversion of the jailer; "What must I do to be saved?" was his text. His sermon was well put together, everything came up to a climax. He, like Moody, was one of those self-taught, called-out preachers of the old gospel of saving power. I believe now well on toward ninety years, he is preaching strong.

I heard Joseph Cook of Boston once, also A. J. Gordon, the great Baptist scholar and preacher. In the late eighties and early nineties Joseph Cook's Monday Lectures were the weekly events of Boston; he delivered them in old Park Street Church, "Brimstone Corner" as it was once called. On the occasion when I heard him,

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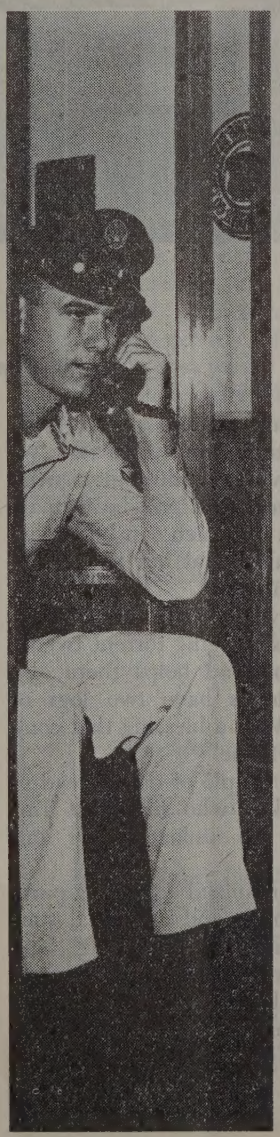
Servicemen's department

★★★★★★★★★★ **Robert W. McIntyre, Executive Director**

Hi Mom!

The voice was young and eager. Words tumbled out, tears mingled readily with laughter.



It was Private Willie Smith in far-off Greenland, talking to his mother on Christmas Day.

This holiday season, thousands of American servicemen stationed everywhere from Greece to Guam, Italy to Iceland, will be re-united by phone with parents, wives, and sweethearts.

A telephone call to loved ones in the States ranked high on the list when servicemen overseas were asked what they most wanted—and didn't want—for Christmas. From 22 different bases, the answers came.

Most of the boys said they'd love to receive more photographs of family and more mail from home—photos and mail topped the list!

Close seconds were subscriptions to home-town newspapers, pictures of sweethearts, "home-made" (not store-bought) cookies and cakes, subscriptions to magazines, money orders, pictures of friends and *telephone calls* from home.

Other things many would like for Christmas—especially those serving in Europe and Alaska—are civilian clothes. The boys in Alaska mention sweaters specifically when asked about their Christmas gift preferences. But surprisingly, requests for "civvies" were at the bottom of the list in the Pacific bases in Japan and Korea.

"I don't want money or expensive things," said one GI—"just something to show that the folks back home are thinking of us."

A sailor in the Pacific replied that what he didn't want was "a gift without a meaning of love behind it."

Uprooted from church, school and home, family, farm and factory, over 2½ million American men and women are under arms today. Twenty years after Pearl Harbor, they're still fighting "the war to end all wars"—the war for peace. September national draft quota of 25,000 was the highest since Korea. Why not "mobilize your thoughtfulness" now— ensuring that all our men and women at home and overseas will be remembered this Christmas.

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Japan

Goal: 24 New Churches

Harold I. Johnson

CAN GOD do anything in Japan? Do people forsake their heathenism and idols to become Christians? Is the investment of missionary money in Japan bearing dividends?

These and many questions you have probably asked yourselves or your missionaries. If you could have been present October 3-4, 1961, at Immanuel Bible Training College and had been able to understand the reports given at the Fifth General Conference of the Immanuel Church, I feel that you would likely answer these questions in the affirmative.

God *can* and *is* changing lives in Japan! During the last four years full membership has increased 1259 making a total of 5064. Total Quadrennial receipts were $225,829.25 (81,298,531 Yen).

The Immanuel Church has already started a church in twenty-two prefectural states and their goal for the next four years (if Jesus tarries) is to establish work in the remaining twenty-four prefectures! Our Japanese brethren feel that it is no time to cut back because of increased costs and satanic opposition, but to make somewhat of a "crash program" in these last hours.

God has something for you personally to do in spreading His Word throughout this land of the Rising Sun. Dare you ask Him what it is?

Delegates of the Fifth General Conference of the Immanuel General Mission.

The verse on the banner is: "The glory of this latter house shall be greater than the former"

New Guinea

God Did It!

Kingsley Ridgway

THEY SAID we would not be allowed to settle in this forbidden area beyond the last government outpost, but permission came through for us, just at the time we needed it! They said it would take months or years to get a government grant of land out here, beyond all survey pegs, but we have occupancy of thirty-four acres, including a site for an airstrip, commencing at a tree! Good garden land too.

They said other missions still had air freight on order, delayed for months on account of bad weather; that we could expect to wait even months on the coast. God sent a space of fine weather, just when we needed it, and the day we had our goods off the ship and ready for air travel they were loaded on the freighter-plane. Now safe at Tari (thirty miles away) they are being brought in piece-meal, part way by rudimentary road, part way through almost inpenetrable jungle. But we are promised that by Christmas-time a road will be completed to within half a mile of our site—that half mile is up to us. If we can get a tractor on to the task, we should not have great difficulty. And what a boon a tractor will be in making an airstrip on which can be landed goods (and guests) at our very door! Are you coming?

It takes nerve to walk a single slippery log across a raging torrent twenty feet below but God helps there also and some bridges have two logs or even three. What a blessing that completed road will be!

I came in a couple of days ahead of Walter Hotchkin, who stayed at Tari to supervise the unloading of our freight.

Recently I organized a working party of these hillmen and made a start gathering timber for building, and leveling the ground for our first house—for the Hotchkins. We had a simple ground breaking ceremony and I prayed in a language unknown to the hearers but I pray soon I may pray intelligently in their tongue. Please pray for me that I may be able to pronouce correctly their tongue-twisting language replete with glottal stops, flapped "R's", which sound like "d's", G's which are little more than grunts and tonal variants as numerous as in Chinese languages.

I read to them fragments of Scripture in their own tongue and pray, as I trust you will also, that the Holy Spirit may apply the words of truth to these who yesterday and today heard it for the first time! I have found no opposition from them but a teachability which augurs well for our ministry.

Last night Walter Hotchkin joined me in this one-roomed hut, loaned to us by the government. Two cargo boys helped him carry in his bedding and some canned food. This morning he is on his way back to Tari to organize the bringing in of more supplies—milk, sugar and soap among them, I hope! And how we could use someone to cook sweet potatoes, almost our only vegetable, in good southern style.

Sunday School Truant Officer

JOE TRUDGED silently past the church with his face buried in the Sunday comics. It was no concern of his that Sunday school was in progress inside. In fact he was concerned about very little. Sunday to Joe was a day to loaf. That's what his stepfather did, and that's what he did.

He didn't notice the man who followed him down the street, and came up to the door of his house after he was inside. His stepfather never told him what the man said. It didn't matter much, because the family moved to another neighborhood that week.

It mattered to Dwight Ritchie though, who had followed the boy on a hunch, and had secured a promise from the stepfather that Joe and his sister could come to Sunday school next week.

"I made the contact," he thought to himself later, "but I was too late."

In the following seven weeks Dwight was not too late with other boys and girls.

Each Sunday morning during the Sunday-school hour he patrolled the streets near the church in search of Sunday-school delinquents. Once the children were invited they were followed up during the next weeks until attendance became habitual.

Here is Dwight's record for eight weeks of street work. None recorded here had attended before the first week.

Week	*Attendance*
1st	0
2nd	4
3rd	13
4th	5
5th	19
6th	12
7th	19
8th	18

During the eight weeks Dwight brought 28 persons into Sunday school at least once. Of these, 25 indicate continued attendance. Eighteen were present the eighth week.

Here are some principles to help you start a similar truant-officer program:

1. *Good intentions are not enough.* In most cases boys and girls were not in Sunday school the following week unless they were called on, given time to dress, and taken to Sunday school, even though late. This practice of "rooting them out" for several weeks paid off in regular attendance.

2. *The prospect must be "sold" on Sunday school first.* A personal invitation which communicated the idea that the prospect was genuinely wanted brought 50% of the number contacted out to Sunday school.

3. *Parents should be consulted.* After acquaintance had been made with the child, parents were usually willing to let their children attend. Sometimes the parents themselves attended.

4. *Make a definite date.* All the children contacted in eight weeks lived within walking distance of the church. However, a definite date was made to call on the children personally for two or three weeks.

5. *Maintain contact.* One contact was seldom sufficient to bring the prospect to Sunday School. A call on Saturday night reminded them of the last Sunday's promise.

6. *There is a saturation point.* The work of bringing children to Sunday School and making second and third contacts soon took up all of Dwight's time until he could make no new contacts. At this point responsibility should be spread out to others so that each person will have time for street work.—*Link*

It Works

"The more the Sunday school and teacher remembers, the more the Sunday school and teacher will be remembered!" Growth is not a happenstance; it requires work, planning and thoughtfulness.

Be sure to remember birthdays, anniversaries, sick members, needy pupils and their families, the afflicted, homeless, orphans, and shut-ins. Be on hand to welcome every new family moving into the community. Send birth congratulations, wedding congratulations, and take note of all special school achievements and promotions in business, offering your sincere best wishes and congratulations.

This isn't the total answer, but it is a real part of the how and why Sunday schools GROW! It's letting your pupils know that you really are interested in them. Folks like to be appreciated! TRY IT AND SEE!

—*Teaching Techniques*

+ + +

Lesson for December 17

Paul's Journey to Rome

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 27:1, 14-25; 28:16,30,31.

Golden Text: I believe God, that it shall be even as it was told me. Acts 27:25.

M Paul's Journey to Rome. Acts 27:1, 14-25; 28:16,30,31.
T Paul Befriended. Acts 27:3-13.
W Paul Serves as Leader. Acts 27:26-36.
T Paul Saved From Drowning. Acts 27:37-44.
F Paul Performs a Miracle. Acts 28:1-9.
S Paul Instructs the Jews. Acts 28:17-23.
S Paul at Rome. Acts 28:24-31.

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THE THANKSGIVING OFFERING
from your Sunday School should be sent immediately to
Box 2000, Marion, Indiana

The *blue report card* must accompany the offering so that proper credit can be given. If sent promptly, Sunday schools receiving DEGREES will be listed on this page in future issues.

To receive a degree or degrees, these requirements must be met:

BACHELOR DEGREE - The Sunday school whose offering exceeds that of last year.

MASTERS DEGREE - The Sunday school whose offering is equal to half of last year's average attendance.

DOCTORS DEGREE - The Sunday school whose offering both exceeds that of last year and is equal to half of last year's average attendance.

Religious News

Red China Urges Children: 'Love the Party, Hate U. S.'

TAIPEI, Formosa (EP)—A mass indoctrination movement by the Chinese People's Republic is seeking to teach tens of millions of Chinese tots to "love the Communist Party, the Communist Party boss Mao Tse-Tung, socialism, labor, the people's communes, and to hate the United States."

The children are also allegedly taught that Christianity was "born among the masses of the lower strata, yet after it was proclaimed the state religion of the Roman Empire, through various forms of teaching, it defended the system of exploitation, spread the idea that existence of classes was necessary and praised timidity, humility, meekness, obedience and submissiveness."

Protestant Census Nosedives in Former German Territories

BERLIN (EP)—German Protestants in former East German areas now under Polish administration have decreased from a pre-war 3,000,000 to about 50,000, or less than one-half per cent of the total population there.

Evangelical sources say most of the Germans in these predominantly Protestant areas were expelled after World War II, and more than 300,000 people were repatriated by the Polish government to West Germany from 1955-59.

Nigerian Encourages Religious Freedom on First Anniversary

JOS, Nigeria (EP)—In an address here on the first anniversary of Nigerian independence, Alhaji Sir Ahmadu Bello, premier of Nigeria's Northern Region, said "Everyone must be free to perform his religious obligations without any hindrance . . ." and that "religious tolerance must remain one of the keynotes of policy."

Two-thirds of the 18,000,000 people in the Northern Region are followers of Mohammed, slightly more than 500,000 are professing Christians, and the rest are pagans or animists. The premier himself is the religious leader of the Moslems. (His title, "Alhaji," indicates he has made a pilgrimage to Mecca.)

Prayer Saves Formosa from Typhoon Nancy; President Sets Example

TAIPEI, Formosa (CNC)—Typhoon Nancy, considered by weather men to be "the strongest typhoon ever recorded" and coming on the heels of typhoon Pamela which had wrought large-scale havoc in northeastern Formosa, was clearly forecast to hit this island with winds of 230 miles-per-hour. All weather men on Taiwan had predicted that nothing short of a miracle could save this island from the devastating assault of this typhoon. They further predicted that whatever change there might be in its course, the gale would batter the island with dreadful fury.

While many people appeared to have resigned themselves to their fate, the President displayed grave concern and was given up-to-the-minute reports on its movements. When informed that all precautions had been completed, the President withdrew to his private chapel at Shihlin and prayed earnestly, invoking the power of God to save the panic-stricken nation from this typhoon. Along with the President, Madame Chiang's prayer group—consisting of the wives of government leaders—gave themselves also to earnest prayer.

When word came that the storm had reversed its direction entirely, completely bypassing Formosa, presidential secretery General Chang Chun sent word to the Madame's prayer group to "quit praying, and start praising God."

Typhoon Nancy later battered Japan, leaving thousands of casualties, some 320,000 homeless and untold property damage.

Unified Curriculum No Longer Mandatory for Air Force Chaplains

WASHINGTON, D.C. (CNC)—The use of the unified curriculum—the object of much dissatisfaction among chaplains and Sunday school teachers on military bases since it was started several years ago—is no longer mandatory on U.S. Air Force bases, according to a new order issued by Chaplain (Major General) Terence P. Finnegan, Air Force chief of chaplains.

The unified curriculum was developed by cooperative efforts of major Protestant denominational groups in an effort to give some continuity to Sunday school studies by service personnel and their dependents. It was regarded as unsatisfactory by many, however, because of its lack of Biblical content and its liberal interpretation of the Scripture.

Unearthed Documents Rival Dead Sea Scrolls

JERSALEM (EP)—Sixty-four documents, including two Bible fragments, have been uncovered in a cliff-side cave near the Dead Sea in Israel. Archaeologists described the historic documents as second in importance only to the Dead Sea Scrolls.

Dr. Yigael Yadin, professor of archaeology at the Hebrew University of Jerusalem, said the documents made no mention of Jesus or the early Christian church, although they dated from 88 to 135 A.D. He said he found the omission "strange."

The Dead Sea Scrolls are 60 to 70 years older than the newly found documents and make no mention of Jesus either.

Professor Yadin described the new find as a collection of legal documents relating to a group of refugee Judeans who had fled to the caves after Roman Emperor Hadrian's forces crushed a three-and-one-half year revolt led by Israeli Prince Bar Kochba in 135 A.D. The documents were written in Hebrew, Aramaic, Nabatean and Greek on both papyri and parchment.

Drive Against Mail Obscenity Sees Increased Arrests, Convictions

WASHINGTON, D. C. (EP)—A stepped-up enforcement campaign, says Postmaster General J. Edward Day, is resulting in a "significant increase in arrests and convictions for violation of the postal obscenity laws."

During the quarter which ended Sept. 30 the Postal Inspection Service arrested 98 persons for violation of the obscenity laws. This is an increase of 21 per cent over the same period in 1960.

Actual convictions obtained in federal courts during this same period on obscenity charges brought by postal inspectors totaled 69, which represented a 16.9 per cent rise.

Rayburn's Illness Poses Possibility of Three Catholic Government Leaders

WASHINGTON, D.C. (CNS The incurable illness of House Speaker Sam Rayburn poses the definite possibility that in the next session of Congress the leadership positions of both the House of Representatives and Senate, as well as the White House, would be held by men who are Roman Catholics. The person most naturally in line for the Speaker's chair is Rep. John McCormack (D. Mass.).

One thing which makes the situation of particular interest is the fact that Mr. McCormack has often been called "the spokesman of the Roman Catholic hierarchy" in the U.S. Congress. The Speaker is chosen by the members of the House.

Kansas City Baptists Fight Airport Lounge

KANSAS CITY, Mo. (BP)—Southern Baptists here have been in the forefront of a fight to prevent a cocktail lounge opening at the Municipal Air Terminal. They were predominant in speaking out against the proposal as a group of 160 persons met at City Hall to express its opposition.

Paul M. Lambert, general superintendent of Kansas City Baptist Association, said the lounge was a moral question and should not be considered for the $30,000 revenue it would bring the city. He pointed out because of accidents and other misfortunes, alcohol costs citizens $20 for each dollar it returns in tax revenue.

One of every 15 drinkers in the U.S today, he added, is an alcoholic and many began drinking in cocktail lounges.

The Brotherhood of the association put advertisements in the local paper urging those opposing such action to appear at the hearing.

At the meeting itself, a resolution adopted by the Baptist Brotherhood of the association, which claims a membership of about 500, was presented to the committee of the City Council members.

The resolution by the city, which had been recommended for passage by the aviation committee at a previous hearing, was taken under advisement after the strong opposition.

At Last: 'In God We Trust' To Be Printed on $1 Bills

WASHINGTON, D.C. (EP)—Six years ago congress voted that U.S. currency should bear the motto "In God We Trust." Finally, this December, all new $1 bills will be so inscribed.

Harry Holtzclaw, Director of the Bureau of Printing and Engraving, explains on behalf of the Treasury that the measure came at a time when the Bureau was starting to change from old flat-bed presses which printed 18 notes to a sheet to new rotary presses which turn out 32 notes to the sheet.

Because of the caution with which any changes are made in the production of currency, he says, it wasn't until October, 1957, that the first rotary press dollar bills with the motto went into general circulation. Many of the old presses have continued in use; and while some of them have been altered to include the motto, not all have.

Looking ahead, Holtzclaw explains that, "The dollar bills without a motto should dis-

appear fairly quickly. We allow ones a life of only 14-15 months." The five, tens, and higher denominations have an indefinite life. Since the printing of mottoes on higher denominations has not begun, it will be many years before all U.S. currency conforms to the provisions of the 1955 legislation.

Religious Training for Young Offenders

CINCINNATI, Ohio (EP)—A judge of the Juvenile Court here has inaugurated an experimental religious training program for juvenile offenders.

Groups of 15 to 20 delinquent boys are sent each weekend to nearby church camps where they spend Saturday in work and recreation, and Sunday morning at church services. Protestant boys go to Camp Swoneky of the Salvation Army, while Catholic youths are sent to Fort Scott Camps.

Following their return on Sunday afternoon the boys are taken to a meeting place where, with their parents, they are counseled by workers of the Cincinnati Council of Churches, the Cincinnati Roman Catholic Archdiocese and the Salvation Army.

Judge Benjamin Schwartz said he started the program because a high percentage of juvenile offenders coming before him are unchurched and have received no religous training.

It was announced that a similar program for girl delinquents is in the planning stage.

CBMCI Elects Hughes Chairman

Andrew W. Hughes, Comptroller, Rheem Mfg. Co., New York, N. Y., was elected chairman of Christian Business Men's Committee International at the 24th annual convention in Montreal, Oct. 18-22. He succeeds Alfred R. Jackson, Williamsport, Pa., attorney, one of five retiring directors. (EP)

Communists Buy Bibles To Learn Tibetan

NEWARK, N. J. (EP)—Anglican Bishop Chandu Ray, first Pakistan bishop of the Anglican Church, reported that the Communists were buying large quantities of the new Tibetan Bible in order to learn the language of the country they had conquered.

Bishop Ray was instrumental in publishing the Bible in Tibetan, as translated by the scholar Yoseb Gergan. Proofs of the translations were set in type in Lahore and then carried 1,000 miles to Leh for correction by Tibetan scribes. Often, he recalls, the material was lost during border warfare between India and Pakistan.

Born a Hindu and active in publishing, Bishop Ray came to Christianity through a study of comparative religions. He entered the ministry, and was ordained a deacon in 1942 and a priest the following year. He reports there are now 550,000 Christians in Pakistan and that, despite discrimination against Christians by Moslems, the number is growing rapidly.

Russian Authorities Close Baptist Church

WASHINGTON (BP)—Soviet authorities have taken over and closed the Agenskalna Baptist Church in Riga, capital city of Latvia and now incorporated into USSR. "Only three Baptist churches out of eight in Riga remain open as places of worship."

With the annexation of Latvia into the Union of Soviet Socialist Republics in 1940, the Agenskalna church, as were all other churches, was "nationalized." The congregation was given permission to "use" the building. Then this past September, according to the Baptist World, "Soviet authorities ruled that they needed this building, and the permission was revoked."

The Agenskalna church had approximately 500 members.

U. S. Airmen Overseas To Study Filmed Bible Course

WASHINGTON, D.C. (EP)—Beginning in November, a Bible course on "The Life and Teaching of Jesus" will be offered to U.S. Air Force personnel in Alaska and eight foreign countries.

The course consists of thirteen half-hour films which were originally produced here by the American University and the Council of Churches, National Capital Area.

Protestant chaplains of the Air Force will sponsor the course at American bases in Alaska, Turkey, Italy, Greece, North Africa, Germany, France, Spain, and England.

New Post for Wiersbe

Warren Wiersbe, Editor of *Youth For Christ* magazine has resigned his position to become associate pastor of Calvary Baptist Church, Covington, Ky., where Dr. D. B. Eastep has served as pastor for the past 35 years.

He will continue to edit *Youth For Christ* magazine until a new editor is named, working on a part-time basis from his church. Prior to joining the YFCI staff in 1957, Wiersbe pastored the Central Baptist Church of East Chicago, Indiana, for seven years. (EP)

"Lord, Give Me Utterance..."

(from page 6)

blessed be the name of the Lord! It is in Him and from Him that our utterance comes and if it pleases Him to withhold it from us, to Him be the honor. We are His workman, doing His work in His way. Paul says in Colossians 1:29 "I labour, according to his working in me mightily." We have no gains to make for ourselves, only the honor of His name. This is utterance, laboring according to His working in me, mightily!

It is not our wills that brings this utterance, only in the sense that we are greatly willing for Him to give it, but it is His will. We do not move ourselves to take hold of the Ark! Peter says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This is a revelation to the self-starter without the Spirit's anointing. Never forget that God wants His message spoken through you but He will only let it be spoken as He wills. This is no loss either to Him or to us, but a saver. Elijah spoke one paragraph in God's order and sent the nation into mourning looking for rain. Again after three years he speaks once more and sends them all looking for shelter. This is God's path of dependence for His servants.

True utterance is an echo, not out of the past, of God's voice now, ringing in the soul of the servant while he pours out living truth to waiting souls. May I take my request along with Paul and ask "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel!"

The Parsonage Family

(from page 7)

He directs them into His chosen fields for their lives.

Not only should the wife and mother be efficient and energetic about the parsonage home, but she should guard against the pitfalls that overtake and swallow up some of our fine minister's wives as they lack the strength and ability to meet with the many trying circumstances that confront the leaders of the church. Some ministers' wives have become a gossip, a scold, a mischief-maker, a gad-about, worldly-minded and worldly acting. Wherever this is, it endangers her husband's position and may wreck their ministry.

Lastly, but not least, I would say that the parsonage home must be kept spiritual; and this is no small task in these times. There have never been greater demands made upon the minister than there are today. We are in a hurrying age; and it is very easy for us to run from one task and demand to another, failing to take time for prayer, for Bible reading and meditation. It is easy to grow lean in our souls, to lose our grip upon God, carry on a program—vital as it may be—yet do it in our own strength. We become so busy and engrossed in things that we fail to take time for the family, God, and prayer. The family altar is of all importance to the home life. Here we can pray over the home problems, pray for the children, and pray with the children.

May God grant that every parsonage shall be a home of spiritual power and beauty.

Neglect of the Inner Life

(from page 8)

prayer, not by reasoning nor by method, for the simple are incapable of that; but to teach the prayer of the heart, not of the understanding; the prayer of God's Spirit, not of man's invention.

Alas! by directing them to pray in elaborate forms, and to be curiously critical therein, you create their chief obstacles. The children have been led astray from the best of fathers by your endeavoring to teach them too refined a language. Go then, ye poor children, to your heavenly Father, speak to Him in your natural language; rude and barbarous as it may be, it is not so to Him. A father is better pleased with an address which love and respect have made confused, because he sees that it proceeds from the heart, than he is by a dry and barren harangue though never so elaborate. The simple and undisguished emotions of love are infinitely more expressive than all language and all reasoning.

Men have desired to love by formal rules and have thus lost much of that love. O how unnecessary is it to teach an art of loving! The language of love is barbarous to him that does not love, but perfectly natural to him that does; and there is no better way to learn how to love God than to love Him. The most ignorant often become the most perfect, because they proceed with more cordiality and simplicity. The Spirit of God needs none of our arrangements; when it pleases Him, He turns shepherds into prophets, and, so far from excluding any from the temple of prayer, He throws wide the gates that all may enter; while wisdom is directed to cry aloud in the highways, "Whoso is simple let him turn in hither" (Prov. 9:4); and to the fools she saith, "Come eat of my bread, and drink of the wine which I have mingled" (Prov. 9:5). And doth not Jesus Christ himself thank His Father for having "hid these things from the wise and prudent, and revealed them unto babes?" (Matt. 11:25).

Some Preachers

(from page 9)

Daniel Steele, the saintly scholar of the early holiness movement was on the platform. Joseph Cook was the voice of orthodoxy in those days, and his lectures were crowded with people and preachers, also with the theological students of Boston. I would advise my preacher readers to get Joseph Cook's "Boston Monday Lectures." They can be had only secondhand of course, but they are great deliverances, and full of the rich meat of evangelical truth and logic on fire!

I heard Dr. A. J. Gordon in his own great Baptist church in Boston. He was one of the great Baptist lights of the century, he was a preacher of singular scholarship, and saintly he was. He and Dr. A. T. Pierson, whom I heard only once, were a pair of evangelical preachers who from the pulpit and the press contributed immensely to the orthodoxy of the times, and contributed to Christendom sermons and books of immense value.

Time and space forbid my writing of the great preachers God gave the holiness movement, but chief among them I think I would place Alfred Cookman, Beverly Carradine, Dr. H. C. Morrison, Will Huff, Dr. P. F. Bresee and Bud Robinson.

I Was Reading

(from page 3)

system to be installed on an immense new sawmill being engineered for installation in Soviet Russia.

Mr. Hillman in his letter reminds himself that the purchase order would be in the neighborhood of $150,000, representing about 10% of the gross annual income of the company and a gross profit on that one order of about $40,000. Nevertheless Mr. Hillman informed Yarrow's Limited that they were declining the offer to manufacture and ship that control apparatus. Mr. Hillman reasoned this way: "The Russian government has vowed innumerable times to achieve the ultimate destruction and elimination of democracy either by all out warfare or by economic warfare. The result would be the same. . . . The one advantage we in North America have over the Communist block is our production know-how, and it was that single ability more than any one factor which brought about victory in World War I and World War II, and at the moment, still insures our victory in World War III. To knowingly give away even the tiniest portion of that production superiority represented by the excellence of the Magnestat Control System would represent to us the admission of the inevitability of world dominion by communism. To this, we will never admit . . . . REDCO will have no part in handing this technical advantage to our sworn enemy."

Congratulations, Mr. Hillman. You speak for us too.

● in the October isue of *Readers Digest* is an extremely timely "Warning to the United Nations: Admit Red China to your Peril!"

Church News

Missions Emphasis at WY

A strong emphasis on missions will mark the National WY Convention to be held December 27-29, 1961, at the Kentucky Hotel, Louisville.

Invitations have gone out to Wesleyan World Missions field for representative young people to attend as guests of the Convention. Already there is indication that several fields will be thus represented. Convention registrants from the United States and Canada will thus have the unique privilege of getting personally acquainted during three days of spiritual fellowship with young nationals from various Wesleyan fields.

A feature of the program will be the 7:30 Variety Hour each evening when guests from these World Mission fields will be given opportunity to testify and sing.

The missionary emphasis will be further carried out by the personal witnessing workshops and Representative Walter H. Judd's address "One Life to Live."

Rev. N. Phipps Hospitalized

Rev. Neal Phipps, field representative of Brainerd Indian School has been hospitalized for observation and treatment. Prayer is requested on behalf of our brother that God may speedily raise him up.

—Dept. of World Misions

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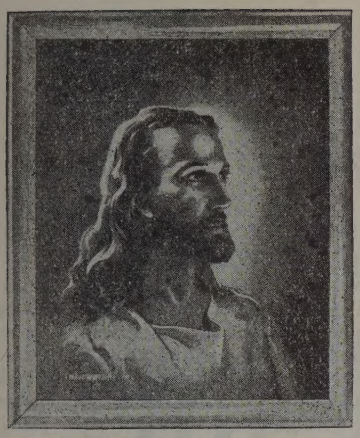
Modern 8-room house. Full basement, garage. Two blocks from College.—Mrs. Ina Whitney, Box 325, Miltonvale, Kansas.

Jamaican Pastors Available

Rev. Lewin Tomlinson and Rev. Noel G. Williams, Wesleyan pastors in Petersfield and Torrington, Jamaica, respectively, will be available for speaking engagements in the U.S.A. in January and February, 1962. Mr. Tomlinson, who is also WY President in Jamaica, and Mr. Williams are being sent to the States by the Youth Organizations of that mission field, to represent them at the National WY Convention to be held in Louisville, December 27 to 29, 1961.

If you are interested in having these consecrated men of God, products of one of our mission fields, speak in your church write to the Deputational Secretary of Wesleyan World Missions, Box 2000, Marion, Indiana.



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An attractive lite oak frame with special off-white finish. Available in three sizes and ideal for classrooms and children's rooms. Has modern, clean design that makes it ideal for gift purposes.

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No. M3962	Christ Our Pilot
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No. M3965	He Careth For You
No. M3966	Jesus, the Light of the World
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No. M5956	Children's Friend
No. M5957	His Presence
No. M5960	Follow Thou Me
No. M5961	The Lord's Supper
No. M5962	Christ Our Pilot
No. M5963	Teach Me Thy Way
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No. M5969	Jesus, Our Saviour

More Gift Items

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Five large beautifully framed pictures of Christ—each a full-color reproduction of an original Sallman masterpiece. You can find no more appropriate memorial gift for your church, school, or organization.

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You'll thrill at the beauty and reverence of this shadow box framed molded rendition of Durer's Praying Hands. They are molded on simulated wood grain background with a rich gold and tan finish. Protected by glass in an all metal frame with hanger attached.

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CHRISTMAS SEAL STAMPS

Six four-color biblical scenes with a new idea for Christmas seals — Scripture texts — to brighten up your Christmas letters, cards, and packages. The seals are perforated individually, gummed, and come to you in a handy 10-page, 3x6" pad.

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A reverent and simple presentation. Makes an excellent award or remembrance. Four-color biblical picture printed on front.

Size 2¾x4 inches. Four pages

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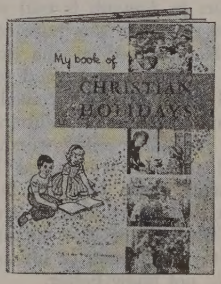

MY BOOK OF CHRISTIAN HOLIDAYS
By Wanda Bell

Through the eyes of a boy named David, the widely observed holidays and special church days are seen. Typical holiday scenes are illustrated by photos. Appreciation for the American national and religious heritage is woven in. Holidays included are: New Year's, Twelfthnight, Lincoln's birthday, Valentine's Day, Thanksgiving, Christmas, Easter and others. The child's birthday and Sunday, a special day for the church that comes every week, are also included.

No. D7580 — Board cover **$1.75**

Notes and Quotes for Preachers

The Pastor's Method

DURING these five years Richard Baxter worked out the method which proved to be his most telling approach to men. The whole method hinged on the way in which he mapped out the parish so that he could interview and catechise every member of every household. Two days each week Baxter and his assistant took between them fourteen families, "he going through the parish, and the town to me." He would carefully examine them in the catechism which he had prepared for the purpose: then he would take each one apart for a personal interview and would urge them "tenderly and earnestly to immediate decision." There were few who left him before they had been moved to tears, and the untutored reverence of a contrite people grew up round their pastor.

—from "Makers of Religious Freedom" by Marcus L. Loane

The Eleventh Commandment

"COME, COME," he wrote in the light of his own experience, "conversion to God is not so easy and so smooth a thing as some would have men believe it is. Why is man's heart compared to fallow ground, God's Word to a plough, and His ministers to ploughmen if the heart indeed has no need of breaking in order to the receiving of the seed of God unto eternal life? Who knows not that the fallow ground must be ploughed, and ploughed, too, before the husbandman will venture his seed; yea, and after that, oft soundly harrowed, or else he will have but a slender harvest?"

—from "Makers of Religious Freedom" by Marcus L. Loane

God's Ploughman

THE MOST charming story of Samuel Rutherford's years in Anwoth is told of one who came to the manse in the guise of a passing stranger. He knocked at the door on the eve of the Sabbath and begged for rest and shelter. He was kindly received and took his place in the circle of children and servants at the hour of evening worship. But it so chanced that he was asked how many commandments there be, and he promptly replied that the commandments are eleven in number. "Eleven!" his host explained, in no little surprise that a man of his age and appearance did not know better.

—from "Makers of Religious Freedom" by Marcus L. Loane

The Craft of the Sermon

"WHENEVER a preacher settles with himself to preach upon a certain subject—whether it be the interpretation of a Bible text, the exposition of a doctrine, the unfolding of some aid to the holy life, or the consideration of a social question in the light of Christ—there is almost certainly one structure that would sustain it better than any other. It could be handled several ways. It might be possible to do it well in either one of two. But it is almost certain that one structure could be 'just made' to bear that freight.

"How a man thinks best, only he can tell. Some men think best in utter quietness in their study, some as they walk alone; others must speak their thoughts aloud—to themselves or to a friend. Let a man respect his own preferences here, but let him be sure that he *thinks*. Books may serve to start the current of this thought, as a little water thrown into a pump can create enough suction to secure a steady flow, but his own thinking is the really valuable thing.

"Sermons, of course, are not preached to be remembered: they are preached to be translated. When they have gone into character they can be cheerfully forgotten, but during the period of translation it is not unimportant that they be remembered. Illustrations help to make them remembered. If the illustration deserves to be called an illustration, if, that is to say, it does not need to have its explanation appended but carries it in its very heart, the recollection of the illustration will mean the recollection of the point."

—W. E. Sangster

What I Like in a Pastor

DO YOU like only a pastor who suits your particular fancy in matters of individual taste? Then I disagree with you. Really, I have no preferences, for I should be able to get truth from any messenger or there is something wrong with me. But, of course, a pastor should *be* a pastor. Let me explain.

A pastor is a man motivated by the love of God, with the compassion of Christ and filled with the Holy Spirit who leads a flock. This leading involves the ability to sense and analyze the needs of a group, as well as an individual. Only then can the truth of the Word be proclaimed with the most challenging effect. The pastor must be able to make his parishioners feel that he welcomes and is able to suggest a solution to a troubling personal problem of a teen-ager, aged person, or a family. He must be able to present the challenge of the commission of Christ as it is worked out in all phases of the church program—missions, outreach through the Sunday school, sacrificial giving, and preparation for service.

In short, a pastor is not an evangelist, teacher, preacher, judge, psychiatrist, politician, student or social worker, but he *does* have qualities of all of these—or he is not a pastor. I have no preferences, as long as my pastor is a pastor.

—Selected

Christian Faith

Hebrews 11:32-40

a. Faith is ACTIVE; b. Faith is BASIC; c. Faith is CONSTANT; d. Faith is DARING. "Faith is that which robs fear of its power to torment."

Michael F. Schell, minister, Chestnut Ridge

Something Missing

DO YOU REMEMBER the many details in God's description of the Tabernacle of Moses? The most insignificant facts were of concern to Him—the color of the veils, the shape of the hooks, the size of the Holy of Holies. Even the dimensions of the tent, its openings, its coverings, the location of each piece of furniture were a part of Divine Revelation. But there was one thing missing. What was it? A chair! There was a laver, a tabernacle light, censers, but there was no place to sit down. The reason: the priest was always to be on his feet, active, moving about, "effecting a reconciliation to God in time of wrath."

—Fulton J. Sheen

Any Recommended Changes?

YOUR PASTOR is beginning his fifth year of service here. He, like you, is a creature of habit. If he has habits you would like to see changed or if there is any part of our services you believe could be improved upon, please write your recommended changes below, tear off and place in collection plate or hand to the pastor. You need not sign your name. No attempt will be made to identify you and your suggestions will be considered seriously. Your pastor wants to be at his best and we want our church to be at its best.

—Struthers (Ohio) Church Bulletin—Rev. E. DeWeerd Lupton

Quotes

"THROUGH ALL Cornwall I find that the societies have suffered great loss from want of discipline. Wisely said the ancient, 'The soul and body make a man; the Spirit and discipline make a Christian.'"

Journal of John Wesley, August 17, 1750

"WHAT THE WORLD lacks most today is men who occupy themselves with the needs of other men. In this unselfish labor a blessing falls on both the helper and the helped."

—Dr. Albert Schweitzer

"IT IS more important for a preacher to have himself and his congregation ready than his sermon."

"The effect of prayer is like genius—fresh, surprising, astounding—but safe, utterly safe!"

"Prayer, the Mightiest Force in the World" by Frank Laubach

BUT THE BEST of men are men at the best.

—Francis Asbury

I AM (for) myself fully determined never! never to persuade any man [in the ministry] to stay with us, for such men will go in the end, if perchance the men are persuaded to stay. I had rather they would go at the first, as the last.

—Francis Asbury